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Emory College Bulletin



OXFORD, GEORGIA

April 1912

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VOL. IX

APRIL, 1912.

No. II.

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COMMENCEMENT EXERCISES.

JUNE, 1912.

June 7th, Friday, 8 p. m.—Freshman and Sophomore Declarations.

June 8th, Saturday, 8 p. m.—Gymnasium Exercises.

June 9th, Sunday, 11 a. m.—Commencement Sermon, Bishop Jno. C. Kilgo.

June 9th, Sunday, 8 p. m.—Sermon, Rev. J. A. Sharp.

June 10th, Monday, 9:30 a. m.—Annual Meeting of Board of Trustees.

June 10th, Monday, 10:30 a. m.—Junior Orations.

June 10th, Monday, 4 p. m.—Champion Debate, Few & Phi Gamma Societies.

June 10th, Monday, 9 p. m.—Students' Receptions.

June 11th, Tuesday, 11 a. m.—Alumni Address, Prof. L. B. Evans.

June 11th, Tuesday, 4 p. m.—Meeting of Alumni Association.

June 11th, Tuesday, 8 p. m.—Literary Address, Dr. R. S. Hyer.

June 12th, Wednesday, 10 a. m.—Senior Orations, Baccalaureate Address, Conferring of Degrees.

A NOTABLE MONTH IN OXFORD.

On February 13th, Bishop Candler came to Oxford, as lecturer in the Department of Theology, to deliver his first series of lectures. The lectures were primarily to the young preachers, and were on the following topics: "The Source of the Call to the Ministry;" "The Call to the Ministry;" "The Message of the Ministry;" "The Power of the Ministry," and "The Authority of the Ministry." Each lecture was full of inspiration, and the lecturer was crowned with power from first to last. I shall make no effort to review his utterances, as we hope to see them in print, so that the public may share with us the benefits of his careful study and spiritual insight into the teachings of Jesus concerning His chosen Messengers.

A noble culmination of his service, here, was reached on Sunday morning; when he preached on Jesus' Miracle to the Ministry. The entire congregation was deeply moved, and the ministerial part of it caught a vision of their Lord, perhaps, not seen before. The memory of the bishop's ministry lingers here like aroma from the heavenlies, and the citizens and students alike look forward with happy anticipations to his series of lectures next year.

On Monday night following the lectures, Bro. Crawley, our pastor, began his protracted services. Such a wonderful demonstration of power as characterized these services, I have never seen. We realized in our pastor all that the bishop said of the ministry; he had compassion for souls; he was called of God to bear a message; his message was the gospel of Christ; his power was the promised Spirit, and he spoke with authority.

As a result of this meeting, every member of the student body, except fifteen or twenty, was converted, reclaimed, or reconsecrated to God. It was beautiful and joyous beyond expression to see the transfigured faces of the boys, as the love of God was shed abroad in their hearts. Such was the power of the spirit that a penitent rarely left the altar without surrendering to Christ. Let no man say that the day of great revivals is past. Oxford can testify that God visits His people with peculiar power, just as He did in 1858.

The revival spirit was not confined to the student body. All of the inhabitants of the village were under its influence, and I daresay

that there is not a home within its limits that did not feel its power.

As a further result of this meeting, eight young men have acknowledged a call to preach, and two have responded to a call to foreign fields, making ten, thus far, who will give themselves to this special work of the kingdom.

“Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us.”

A GREAT CAUSE GREATLY NEGLECTED.

By Bishop W. A. Candler.

It is greatly to be feared that both our preachers and our people are wanting in conviction concerning the importance of the educational work of the Church.

There is less concern about the educational collection than about any other of the general collections, and the deficits upon this collection are larger and more common than are the deficits upon any other. Yet no interest of the Church is more urgent and important than its educational interests.

“’Tis education forms the common mind,” and the Church which fails in its educational work will have small place in the future of our country. The churches which in the past, neglected this work are to-day suffering most seriously on account of their negligence; but in the future the consequences of such failure in duty will be far more marked than they have been hitherto, and far more ruinous.

Methodism committed itself to educational work from the very beginning, and Edward Everett said: “No Church in the United States has done so much for the education of the people as the Methodist Church.” But could Mr. Everett say as much for us to-day? Has not the educational needs of the country outrun our efforts to do our part in meeting those needs? If we fall behind in this great matter, and others do the work, must not our Church suffer most seriously in both reputation and influence? If education is turned over to the

secularists, who are seeking to dominate it in our country, will not our civilization be secularized and corrupted? And if so, what immense obstacles will then confront the preaching of the gospel, when our ministry stands before a refined and supercilious secularism, inaccessible to spiritual appeals? In certain classes and in a few communities we meet that sort of thing in spots now. What must be our difficulty when such conditions become general.

Reflection upon present conditions and future prospects should alarm and arouse all among us who are concerned for the success of the Church or the welfare of the country.

In our General Board of Education the educational work of our Church is co-ordinated and solidified. Through it the strength of the whole Church is, or ought to be, delivered upon the weakest points in our line of work. Its interests ought therefore to hold a high place in the attention and care of the pastors of the Churches. Its work is no minor matter. Appeals for the educational assessment ought not to be languid and tepid, but energetic and ardent. In distributing the results of the yearly collection the assessment for education ought to stand as high as that of missions or any other interest.

We cannot afford to allow this great interest to suffer, especially at this momentous point in the educational development of our country. The whole assessment—which is none too large, in view of the urgent importance of the matter involved—should be raised in full. To fall below seventy-five per cent. of the assessment would be disastrous to the work in hand; and we will fall below that figure if all hands do not aim at the full amount. Many strong charges must raise more than the assessments upon them in order to make up in part for the deficiencies which are certain to arise in weak and backward charges.

Let this great interest receive attention at the very outset of the new year, and the results of the collections made be forwarded without delay to the educational treasurers of the Conferences.—*Wesleyan Christian Advocate*.

JOHN RUSKIN'S BOYHOOD AND THE BIBLE.

By Wightman F. Melton.

John Ruskin, the only child of well-to-do Scotch parents, was born in London February 8, 1819. His father, a successful business man and a member of the prosperous firm of Ruskin, Telford & Domecq, was nevertheless a lover of good books and pictures, and gave his son ample opportunity for the cultivation of literary style and the formation of artistic taste. His mother, an orthodox Scotch woman, looked most carefully after the religious training of her boy.

In his last years Ruskin gave in "*Praeterita*" a detailed and unreserved account of the more important events of his childhood. It is done so exquisitely that one can do no better than to paraphrase some parts of his story. This I have already done in the introduction to my edition of "*Crown of Wild Olive*" and "*Queen of the Air*" (Macmillan, 1910). For our present purpose an abridgement and variation of that paraphrase, with some additions, will suffice.

Ruskin tells how, at five or six years of age, he was content to pass his days in tracing the squares and comparing the colors in his carpet, examining the knots in the wooden floor, or counting the bricks in the houses on the opposite side of the street. The child was often whipped, and was allowed to have no toys.

When Ruskin was a small boy it was customary for him, punctually at six o'clock in the evening, to join his parents in the sitting room. He had his cup of milk and slice of bread and butter in a little recess with a table in front of him. This recess, or corner, was reserved for him, and in it he spent his evenings, as an idol in a niche, while his mother knitted and his father read to her and to him, as far as he chose to listen.

Little Ruskin's niche was a well-lighted chimney corner, not too cool in winter and not too warm in summer. The table in front of him served to shut him in and also provided a place for his cup, plate, and book. After tea his father read to his mother whatever pleased themselves, while the boy picked up what he could or read instead what he liked better. Thus he heard all of Shakespeare's comedies and historical plays again and again, all of Scott, and all of Don Quixote (a favorite book of his father's).

Ruskin says his father was an absolutely beautiful reader of the *best* poetry and prose—of Shakespeare, Pope, Spenser, Byron, Scott, Goldsmith, Addison, and Johnson—and that his delivery of “Hamlet,” “Lear,” “Caesar,” and “Marmion” was melodiously grand and just.

Ruskin chronicles with deep gratitude his debt to his mother for the resolutely consistent lessons which so exercised him in the Scriptures as to make every word of them familiar to his ear in habitual music, yet in that familiarity revered as transcending all thought and ordaining all conduct. He cannot recall the time when he did not know the Bible. This, he says, his mother effected not by her sayings of personal authority, but simply by compelling him to read the Book thoroughly for himself. As soon as he was able to read, his mother began a course of Bible work with him which never ceased till he left home to attend Oxford. She read alternate verses with him, watching at first every intonation of his voice and correcting the false ones till she made him understand the verse, if it was within his reach, rightly and energetically. It might be beyond him altogether; that she did not care about. But she made sure that as soon as he got hold of it at all he should get hold of it by the right end. In this way she began with the first verse in Genesis and went straight through to the last verse of the Apocalypse, hard names, numbers, Levitical law, and all; and she began again at Genesis the next day. After the reading—two or three chapters a day, according to their length—he had to learn a few verses by heart or repeat to make sure he had not lost something of what was already known.

Ruskin's mother made a list of the chapters which she required him to memorize, and with which she gave him secure ground for all future life, practical and spiritual. It is interesting to note the special influence of these chapters on his life and in his various writings. Here is the list: Exodus, chapters xv. and xxx.; 2 Samuel, chapter i. from verse 17 to the end; 1 Kings, chapter viii.; Psalms xxiii., xxxii., xc., ciii., cxii., cxix., cxxxix.; Proverbs, chapters ii., iii., viii., xii.; Isaiah, chapter lviii.; Matthew, chapters v., vi., vii.; Acts, chapter xxvi.; 1 Corinthians, chapters xiii., xv.; James, chapter iv.; Revelation, chapters v., vi.

Ruskin declares that, though he picked up the elements of a little further knowledge in mathematics, meteorology, and the like in after life, the essential part of all his education was the careful training in the Bible that his mother gave him. As an illustration of the influence of the English Bible on Ruskin's writings, the last paragraph of his lecture, "Work," may be cited. This paragraph of about five hundred words contains some eighteen biblical quotations and allusions.

In his early years young Ruskin accompanied his parents on summer tours through England, Scotland, France, Germany, and Switzerland. It was during these years that he saw nearly all the noblemen's houses in England, and in reverent and healthy delight of uncovetous admiration, perceiving, as soon as he could perceive any political truth at all, that it was probably much happier to live in a small house and have Warwick Castle to be astonished at than to live in Warwick Castle and have nothing to be astonished at.

Ruskin, the only child, is not ungrateful for what his parents did to help him; but he counts the dominant calamities of his life as being, first, that he had nothing to love (presumably brothers, sisters, or pets); secondly, he had nothing to endure; thirdly, he was taught no precision or etiquette of manners; last and chief of evils, his judgment of right and wrong, the powers of independent action (not *thought*, in which he says he was too independent) were life entirely undeveloped because the bridle and blinkers were never taken off him. He declares that he was by protection innocent instead of by practice virtuous. But he adds: "My native disposition, . . . though I say it, is extremely amiable when I'm not bothered."

Whether required in childhood or later, Ruskin recounts peace, obedience, faith (these three for chief good), next to these the habit of fixed attention with both eyes and mind, as being the main practical faculty of his life.

We get some idea of the bigness of Ruskin's heart from his remarks concerning a mistaken correspondent who complained of his habit of sneering at people of no ancestry. He says he had not such habit, though not always at ease in writing of his uncles, the baker and tanner. His readers, he affirms, may trust him when he tells

them that, in remembering his dreams in the house of the entirely honest chief baker of Market Street, Croydon, and of Peter (not Simon), the tanner, whose house was by the riverside of Perth, he would not change the dreams, far less the realities, of those early days for anything he could hear remembered by lords and dames of their days of childhood in castle halls and by sweet lawns and lakes in park-walled forests.

Knowing Ruskin's lonely boyhood and over-rigid training, we are sometimes surprised and always gratified to find him seeing the really beautiful, helpfully sympathizing with the men about him, gladly doing his work well, and never failing to see and appreciate the divine idea and the nobility of human life.—(Nashville) *Christian Advocate*.

ENDOWMENT

Readers of the Bulletin who have not paid the installment due June 1, 1911, will Please Send Check for same to the President of the College.

Second installment falls due June 1st, 1912.



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